

and it is indeed the people's suit. Their counsel, C. B. Sedgwick, Gerrit Smith, and the District Attorney, emphatically represent the people, in a case involving the rights of all the people. They should be bold, and they are bold because they are in the right. Lawrence and others are cowards because they are in the wrong, and represent the enemies of the people. Gerrit Smith may well say to Lawrence, (as he did when he found Lawrence was contriving to get rid of his argument and put the case over) "You are a man, Lawrence, and don't be a coward; try your cause."

To conclude, It is well understood that the case against the Marshal, for attempting to kidnap the slave Jerry, by means of a warrant issued by Commissioner Sabine is to be put over, by hook or by crook. Lawrence is striving to lead the prosecutor into a demurrer instead of trying it in the ordinary way. He wants to get it away from the jury if he can—if he can! The prosecution urge a trial, the defense urges a "put off." And he is remembered, whether the case is submitted to court or jury, it will end in conviction. Not to punish Harry Allen, but to settle the rights of the people by legal adjudication. He may be pardoned so soon as convicted, but he will be taught, and all others will be taught, that to take our citizens and return them to slavery is legal "kidnaping," and that a repetition of the offense will subject him to the full penalties of the law, though he be pardoned in this case so soon as convicted.—A. V.

From the True Democrat.

Washington Correspondence.

WASHINGTON CITY, Feb. 21, 1852.

GENTLEMEN:—A portion of the members of the House designed to eat a dinner and drink some wine to the honor of the birthday of the Father of his Country, and so they adjourned over last evening until Tuesday next. The dinner comes off this evening, but it was stated in the House that gentlemen would want time to get in a proper state to do business, and so Monday was allowed them to recover the use of their judgment. The real object of the meeting is to promote the "Union party," and endeavor to cast imputations upon those who oppose the "Compromise measures."

Yesterday a discussion sprung up in the House of Representatives, which promises some interest. It was on a private bill, and will therefore attract little notice in the public press, though it involves questions vital to the people of the free States.

Every reader will recollect that the Florida war, during the year 1837, some six hundred Creek Indians were employed as troops in the war against the Seminoles.

The contract made with them under authority of the Secretary of War, stipulated to give them pay and rations as our other troops received, and "all the plunder they may capture." I give the words of the contract; and they captured a large number of Negroes, said to be about one hundred.—General Jessup, the Commissioner on Indian Affairs, and the Secretary of War appear to have regarded negroes as "plunder" within the words of the contract; but it was difficult to keep them in Florida under guard of the troops there, and to furnish them with provisions, and they were sent to Fort Pike, near New Orleans.

In March, 1838, the Creek Chiefs were in this city and sold all their slaves (not negroes) captured in Florida, to a slave-dealer by the name of James C. Watson, of Georgia, for fourteen thousand dollars.

The Creek Chiefs executed a power of Attorney to Collins, a brother-in-law and agent for Watson, to call on the officer at Fort Pike for the slaves. But there was no mark upon them; the officer did not know who were slaves or who were free men. Here was a *fraud*. All bore the likeness and similitude of their Creator; and Collins, the slave dealer, could not distinguish between slaves and those who were not slaves, yet he intended to get the whole number of colored persons captured by the Creeks, most of whom were supposed to be free. To effect this he made every effort, but failing to do so, he returned, and Watson applied to Congress to have the people of the nation make up the loss he sustained in his speculations in human flesh. He insists that the Commissioner of Indian Affairs encouraged him to purchase the negroes. I have no doubt that it was intended by that officer and Watson to enslave those free negroes who had been living with the Seminoles.

The case was presented to Congress, and referred to the Committee on Claims, more than twelve years since, when your Representative was a member of that Committee. It then found no favor, and in the next Congress, A. D. 1842, was sent to the Committee on Indian Affairs, who reported a bill to pay for the slaves. Afterwards, Gen. Vanoe, of Ohio, was placed at the head of the Committee on Claims, and this law under his auspices, received the sanction of that committee.

It came up for discussion in the House, some six years since, but met with little favor. It now was early reported on, and being an old acquaintance of Mr. Giddings, he called attention of gentlemen to it, and when it came up yesterday for discussion, it soon became interesting. Members appeared more ready to discuss the subject than I have ever seen them before. Mr. Sackett, a Seward Whig, from New York, led off against the bill. Daniels, slave-holding Democrat, from North Carolina, followed, in favor of it. More, of Indiana, followed, in a very neat, forcible little speech, in which he evinced to the House that he had a heart, and that his heart is in the right place.—This, coming from slave-ridden Indiana, astonished the whole House. How, Free Soiler, of Pennsylvania, followed, against the bill; but before he closed his speech, the committee rose.

You will see that the question of assisting this slave dealer to make up his loss by contributions from the hard earnings of Northern laborers, is interesting to the nation.

The character of our nation was disgraced by the employment of blood-bounds to chase the Indians; but the employment of the Creeks to slay, to murder them in order to seize their property and enslave the negroes with whom the Seminoles were connected by marriage, as fathers and children, as brothers, and by all the relations of domestic life, was an act more practical than any which attended that disgraceful act.

A bill for the abolition of capital punishment, has passed both houses of the Rhode Island Legislature.

Human Chaffs.

The New York Journal of Commerce, possessed with the idea that abolitionists suppose "every slaveholder to be a monster, in human shape," publishes an extract of a private letter from a slaveholder to show that such a person may be very tender hearted. The letter is good enough proof of that position, which abolitionists are no more disposed to deny than other people, but it is far better proof of the utter and unspicable iniquity of the system which allows human beings to be regarded as chattels.—The wealthy and mercenary wretches who edit the Journal of Commerce do not seem to be in the slightest degree sensible of the bearing of the letter. It is as follows:—

[Commonwealth.]

Extract of a Letter to the Editors.

I believe my year's subscription to your paper is now nearly an end, and my pecuniary circumstances have so altered during the past year, that I must deny myself the pleasure of taking it another year. You will, therefore, please discontinue it. I regret it exceedingly, as I am particularly pleased with your course on the great question which threatens to rend us as a nation asunder.—We who have the slaves are the sufferers, although as a matter of necessity, we must have the race as they are. Mistaken have placed me in a situation to feel his bitterness, which I must beg leave briefly to relate to you. I own several good and faithful slaves; a man, three women and three children, whom I bought about sixteen years ago; or rather, I bought the mother then, and they have increased since. I was then in prosperity, and ever since, all but the man have been my house servants. I have become unfortunate in my business, and my creditors must be paid, and the negroes, poor creatures, must be sold, and no living mortal can imagine what I suffer. It is next to death to me to part from me. It is, indeed, painful.—These children have grown with mine, and they have all been happy and contented; their interest identified with mine. In sickness they have nursed me and mine, and I have ever striven to make their situation comfortable. I could dwell longer in this strain, but I fear trespassing too long on your time. To carry out an idea suggested by the frequent successful appeals which I notice in your paper, I have for some time past thought of trying to obtain your assistance, either publicly or otherwise.

It is to beg for the loan of about \$2,500 for some years, on the security of those negroes, or get them purchased by the philanthropists of your city, to go there to live, or remain in freedom here.

It may be said, if they are such good negroes, cannot they get a good master? Perhaps they may; but they have tried me, and they are fearful of taking the risk.—They are now satisfied, and are part and parcel of my household. The pain is two fold on me. I feel for them in their distress, and my own sufferings I have also to bear. If you think it worthy of your attention, you can signify it by answering this, when I will give you further particulars; but I could not rest satisfied until I wrote to you to consider and suggest some plan for these poor fellow-slaves in distress. If nothing can be done, then I have the consciousness of having tried one more plan to promote their happiness. My own suffering I must bear, with all the Christian fortitude I can command.

The editors of the Journal of Commerce add:

"We have reluctantly replied that we see no way in which the sale can be prevented. If any of our readers do, we shall be most happy to hear from them."

There is one way in which this sale and all others like it might be prevented. Let the Legislature declare that no human being can be held as property, and that all laws to the contrary are thereby repealed. In other words the Legislature resolve to be honest.

Anti-Colonization.

A VOICE FROM 1300 COLORED CITIZENS OF NEW BEDFORD.—Pursuant to public notice a meeting was held on Monday evening, Feb. 16th, in the Third Christian Church, which was filled at an early hour, for the purpose of expressing their views relative to the American Colonization Society. Ezra R. Johnson was appointed President, William Jackson and John Bush, Vice Presidents, and Daniel B. Davis, Secretary. Prayer was offered by Rev. William Jackson. The President briefly stated the object of the meeting. On motion of Rev. Leonard Collins, a committee of three was appointed to draft resolutions for their consideration.—The committee reported the following Resolutions and Resolutions, which were supported by Messrs Johnson, Collins, Jackson and others, and unanimously adopted.

Whereas, the American Colonization Society has been for the past twenty years in a rapid state of decline, and considered by its friends, beyond the reach of restoration; but through the influence of that infamous enactment, the Fugitive Slave Bill, has encouraged its supporters to hope that one more struggle can be made before the monster gives up the ghost, we the thirteen hundred colored citizens of New Bedford, do reiterate our solemn protest which was uttered more than twenty years ago, in this time honored building, against the wicked device of that infamous system; and we now declare to the world our unalterable determination to abide by the policy of non-interference with all that relates to the American Colonization Society, now and forever. Therefore,

Resolved, That in whatever light we view the Colonization Society, we discovered nothing in it but terror, prejudice and oppression; that the warm and beneficent hand of philanthropy is not apparent in the system, but the influence of the Society on public opinion is more prejudicial to the interest and welfare of the people of Color in the United States, than any very itself.

Resolved, That the Society, to effect its purpose, the removal of free people of Color, (the slaves) through its agents, teaches the public to believe that it is patriotic and benevolent to withhold from us knowledge and the means of acquiring subsistence, and to look upon us as unnatural and illegal residents in this country; and thus by force of prejudice, if not by law, endeavor to compel us to embark for Africa, and that too apparently by our own free will and consent.

Resolved, That as great a nuisance as we may be in the estimation of that Society, we yet have a hope in Him who has seen fit to continue our existence through days worse than that which we do not fear, and which

emboldens us as peaceable citizens to resolve to abide the issue of coming days in our native land, in which we ask no more than the age in which we live demands, and which this nation, as republicans and Christians, should not refuse to grant.

Resolved, That we urge our brethren throughout the Free States to express in public their oft-repeated declaration, not to countenance under any circumstances the claims of this Society, let the advice come from whatever source it may; for it is fraught with evil inconvertible, and we do not consider any man a friend to our race who would recommend it.

Resolved, That as citizens of the Bay State for the support of these resolutions with a firm reliance on the protection of Divine Providence, do mutually pledge to each other our lives, our fortunes, and our sacred honor, not to support the American Colonization Society. Here are our earliest and most pleasant associations, here is that, which binds man to earth and makes life valuable, if Colonizationists desire to better their condition by emigration to Africa, the field is open to them; we do not intend to fight their battles in Haiti, Cuba, or Fish Town, our duty as colored Hungarians is plain before us; here we were born, here will we live by the help of the Almighty, and here we will die and let our bones lie by our fathers.

Voted, That the proceedings of this meeting be signed by the officers, and be published in the papers of this city, in *Liberator* and *Commonwealth* of Boston.

The meeting after singing in solemn strains "Home, Sweet Home," adjourned.

E. R. JOHNSON, Pres't.
Wm. JACKSON, } Vice Pres'ts.
JOHN BUSH, }
DANIEL B. DAVIS, Sec'y.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPHET AND BLOW A DOUBLEDOWN OR A JARRING ALARM, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, MARCH 5, 1852.

EXECUTIVE COMMITTEE meets March 7th.

Genius Overcoming Prejudice.

Kossuth, by his genius, is breaking down the time-honored prejudices of the American people in regard to nationality and race. In another sphere the musical genius of the Black Swan is sweeping away the barriers of color. This idea struck us forcibly at her concert on Thursday evening. The Melodion was crowded to excess, and to our surprise and delight well dressed colored people were sitting in all parts of the house, without any reproof from their white neighbors. This woman, by her wonderful powers, not only places herself on an equality with the whites, but makes them tolerate the presence of many others of her color.

We should be glad to indulge the hope of the Editor of the Commonwealth, expressed above. But this skin colorism has *stuck in*; and is not so easily eradicated. Unfortunately the history of the past, gives too frequent evidence of the victory of *prejudices over genius*. The Swan has added another incident to this lamentable history, proving that genius, though it may control the elements—may guide the lightning and move or fascinate the mass of mind with eloquence and song, as does the wind, the waves; yet it is no match for prejudice and slavery.

From Frederick Douglass' Paper, we learn that at Buffalo, Miss Greenfield consented to an arrangement, by which the colored people were excluded from her concert. An arrangement as disgraceful to her, as to the city which demanded it. Anti-Slavery men should by this time be satisfied that slavery, through the instrumentality of prejudice and interest, has a hold upon the nation, that no incidental influence can remove. The songs of the Swan; the eloquence of Kossuth, may be hated by slaveholders, as in the aggregate mass of opposition to the system. They are the incidental trifles, which annoy its friends, but excite no serious alarm for its safety. This by-play and skimming, may do to interest those but slightly interested in the movement, or to stimulate the courage of faint hearts, or now recruits, but it is suicidal policy to expend any considerable effort upon them. Slavery is so thoroughly fortified, that it will yield only to direct assault and overwhelming force. For its present supremacy it is indebted to the timid policy and conceding disposition of its enemies, who have contented themselves from the outset, in acting on the defensive, or assailing only the outposts without once proposing to attack the citadel.

If we would succeed, we must imitate our opponents. Our efforts must be direct, positive and aggressive. A Revolution we need and must have. A peaceful Revolution, effected by reason, truth and love, is the one we seek. We confess our fears that the white population will never attempt such revolution, or any other effectively.

We fear that when emancipation comes to our slaves, as come it must, it will come by no accident, and by no indirection, but as it has come to others, in vengeance upon the oppressor, meted out by the oppressed. Slavery has been founded in blood—by blood has it been nourished—and by blood alone, we fear, will it ever be destroyed. This fear shall, however, stimulate us to labor, that we may mitigate, if we cannot avert the terrible catastrophe.

The following extract from one of Frederick Douglass' correspondents, (S. R. Ward, we presume,) is to the same point. Kossuth's efforts have been altogether over estimated as an Anti-Slavery instrumentality on both sides of Mason's and Dixon's line. If men like our Fathers could come fresh from the strife for freedom, and from a compact with slavery, such as is our Federal Constitution, it is certainly the height of folly to expect, any serious detriment to slavery from this sham enthusiasm for Hungary.

Mr. Thomas, your Corresponding Editor, has taken the Kossuth fever alarmingly.—One would suppose from his articles that Mr. Thomas was as ignorant of American history as Kossuth is. Judge Jay has called to mind some facts that one would think

would bring Mr. Thomas back to sanity.—The miserable plan that if your country engages in war with Russia in behalf of Hungary, that the light flashing from that transaction will so reveal to Americans their view of slaveholding as to bring them to repentance is ridiculous enough. Your guilty nation fought the battle of the revolution.—Black men aided in it. But no such light as Mr. Thomas dreams of, flashed upon the American conscience there. So in the late war with Great Britain, Blacks aided Jackson in defeating Sir Edward Pakenham.—These wars were professedly for liberty, not in aid of another nation, but in defense of your own; but Mr. Thomas' light has not yet flashed upon your guilty government in regard to the rights of black men. A nation that can receive the aid of men to fight its battles and achieve its victories, and establish its liberty and independence, and meanwhile, and for seventy years after, can enslave these very aiders, may not be expected to learn repentance from the aid they extend to another people. Be it borne in mind, too, that what Kossuth, Mr. Thomas' "second Messiah," gets from Americans, he gets upon the express condition that he takes the side of American oppressors.

Since writing the above, we find we are mistaken in our statement, that the colored people were excluded from Miss Greenfield's concert. They were assigned separate seats by her consent, and in consequence of the insult thus offered very few attended.

LETTER to Louis Kossuth concerning Freedom and Slavery in the United States, in behalf of the American Anti-Slavery Society, Boston, Published by E. F. Wallcut, for the American Anti-Slavery Society.

This work has been forwarded to us by the publisher, for which he will please accept our thanks. It is an earnest and powerful exposure, and rebuke of the inconsistency of practice with avowed principles. Kossuth's claim to be the "messenger of God," sent to represent the cause of humanity,—his claim that he appears "with the sympathy and confidence of all who are oppressed," is contrasted with his declaration of neutrality to the slave, and his more than neutrality, his friendship for the oppressor. His limitations of the government, its institutions and its acts, are put in humiliating juxtaposition, with some of the revolting features of slavery, and placed along side of the scathing rebukes and terrible denunciations of Victor Hugo, O'Connell and George Thompson. The book is a book of facts; and the apologists for Kossuth, will find it no easy task to answer its stern logic, or disprove its stubborn facts. We have no idea they will undertake it.

The Independent, one of the ablest and fairest of this class, treats it very cavalierly, by an appeal to the popular feeling in behalf of Kossuth, and a sneer at abolitionists, who may coincide with his views, as "some of the professed friends of freedom in this country." It says:

It would be a puzzle to inquire whether the subject of this book is to injure the cause of freedom in Hungary by maligning Kossuth, or to injure the cause of freedom in this country by placing some of its professed advocates in hostility to the Magyar and his mission. This is certainly a very concise and cheap method of disposing of the book. A method much more brief, than just. The book as we have said, is eminently a book of facts. On these facts, the Independent makes no issue.—If their existence has tended to injure the cause of freedom, who is to be blamed, the author, or the publisher of the facts? Must they be concealed and their influence go unchecked, that Kossuth may be glorified? Freedom will never be advanced by such subservience to personal aggrandizement. Every real friend of freedom, should be found hostile to the Magyar, and to any man, or mission that shall be faithless to the slave in any land. That the Magyar has been faithless to his own principles, is to be deplored, but not concealed. The paragraph gives a most unworthy reason for condemning the book. Not that it is false in argument or fact, but it is opposed to Kossuth.

A similar reason is given by the Pennsylvania Freeman, for the approval of the work.—Speaking of the book it says: "It bears the signature of Wm. Lloyd Garrison, and is probably from his pen. To say this is to indicate our opinion of its merits."

This, if we understand it, is a declaration that whatever Mr. Garrison may write, is from that fact approved. We lay no special claim to independence of character, and yet we have a sincere respect for it, which compels us to dislike the passive adoption of the opinions of any man. It is the very soul of sect—the vital principle of bigotry, the parent of ignorance and prejudice. One principal source of our admiration of Mr. Garrison, is his integrity and independence. The present pamphlet is a new exhibition of it. In the face of the popular huzzas to Kossuth, which have been mainly called forth by subservience to slavery,—he sacrifices his reputation, to his convictions of truth and justice.

But we need not preach on this topic to the Editor of the Freeman. We are satisfied we must misapprehend the meaning of the paragraph, or else it was written by a Pro-Tem.—However, that may be, the sentiment is to us, more objectionable, and far more inappropriate in the Independent, that it would be in the New York Observer. And far more to be condemned in the Freeman, than in the Independent. And this upon the same principle that makes us more anxious to convict our Free Soil brethren of their short comings, than Fillmore's Whigs of their bloody hostility to freedom. We dislike to have so poor a reason in commendation of the book, when so many good ones are at hand.

We hope the book may be extensively circulated and read. We think good cannot fail to come of it, to the cause of freedom, the Independent to the contrary.

Orders may be addressed to Robert F. Wallcut, No. 21, Corn-Hill, Boston. Price 25 cts.

It is said that Kossuth's success in obtaining material aid in Cincinnati, did not equal his expectations.

Notes from the Lecturing Field.

The winter, so far, in this State, has been very favorable for traveling. I have scarcely seen any mud since I left home. Most of the time there has been excellent sleighing, and the balance good wheeling. This has made our labors far more agreeable than they otherwise would have been. It has also enabled the people to attend our meetings with much more comfort. There has been, however, one great drawback to our success, viz: the general excitement in the public mind, on the subject of emigration to California. In some localities the fever runs very high. In Union City and neighborhood where we held our next meetings after we left Litchfield; every person seems on the move for the gold land. I was informed that probably not less than one third of the male citizens would start for the mines this spring. As a consequence, but little is thought of, or talked about but the journey, and its results. The sacrifice of comfort and property is immense. Men are selling their farms for half their value, and sometimes mortgaging them at one hundred per cent. Some of our best friends have gone, and many more are just ready to start. What the result of this unnatural state of things will be, I cannot tell. It prevents us obtaining subscribers, and of course collecting means for the furtherance of the cause.

After we had left this place last year, some of the ministers put forth their best efforts to convince the people that I was an infidel, and succeeded sufficiently in alarming the timid doves, as to close the house we occupied last year against us. A few "worldlings," however, manfully came forward, and got up meetings. The Methodist Church being freely opened for our use. We were kindly entertained at the house of George Brown, a merchant in the place, who is regarded by some as an infidel. A Mr. Sims, also, took great interest in obtaining for us a hearing.

The meetings were well attended, and there was evidently a deep interest awakened, and we left regretting that our engagements would not allow us to remain longer.

At Battle Creek we held five or six meetings, which tended to create a state of considerable excitement. The attendance was on the whole good, much better than last year, the place of meeting being more central. There was a slight opposition, it amounted, however, to but little. The Family of Joseph Merritt and others, did much to make our stay pleasant, and to give of hospitality to the meetings. We held two meetings six miles from Battle Creek, in the town of Bedford. I do not know, that I ever felt more satisfaction than while at this place. There is a Seminary under the charge of Hiram Cornell, to which we were invited, and in which the meetings were held. It was their exhibition, while we were there, and never did I listen to addresses original or selected, with deeper interest. They were all without exception of the most radical character, and evinced not only a high order of talent, but deep thought. They bore mostly the impress of Philosophical research. Several most ultra Anti-Slavery addresses were delivered, one on woman's rights, health, mental freedom, spiritual progress, &c. There was a calmness and majesty about those boys and girls that will be felt, my soul for it, in the times to come. I remarked one thing on the part of the ladies, that while they talked of health and life, they were dressed as though they meant to be healthy, nearly all having on loose Bloomer dresses.

The principal avowed his determination, sink or swim, to make the institution one of free thought, and free utterance. God bless him, he is doing a glorious work. Here, as well as all through this region the people enjoy a great amount of spiritual communication in every variety of form. It is pleasing to see the effect that the extending of the social relation after death is having upon the people. I should like much to communicate some of the Phenomena I have witnessed within two or three weeks past, but shall not trespass on your columns.

H. C. Wright has left me, and returned to Ohio. He is unwell and thought it best to leave this part of the country. I shall try to do the work of both a few weeks longer, and then shall gladly seek some repose. I shall try to attend the Anti-Slavery Convention in Cincinnati, in April, if my health and circumstances will allow.

Yours, W.
Salem Institute.

This Institution, which has been crowded with students during the winter, closes its term the present week. The pupils give an exhibition this (Friday) evening at the Town Hall.—See advertisement for next term in another column.

Calvin Fairbanks, who it will be recollected was kidnapped some time since from Indiana, has had his trial at Frankfort, Kentucky. He was convicted of aiding slaves to escape from Kentucky, and has been sentenced to fifteen years imprisonment in the Penitentiary. Poor Fairbanks! He has little to hope from the tender mercies of slavery. While in prison, he denied all participation in the escape he was charged in aiding. Whether he had any thing of a fair trial, and whether the alleged crime was, proved against him, we know not. If it was there is a judgment coming, which will honor him as a martyr. Infamy rests upon Indiana, who permits her citizens to be kidnapped at mid-day, without resistance or remonstrance, merely to gratify the vengeance of slaveholders.

The Independent says that Mr. Webster's New York Address before the Historical Association realized its low ideal of literary culture in a statesman. And expresses the hope that he may drop politics and devote himself to some great literary work. For example, the history of Washington's Administration or a commentary on the Book of Job! which he is said to contemplate.

Letter from H. C. Wright.

BATTLE CREEK, Mich., Feb. 20, 1852.

DEAR MARIUS: You have had accounts of our doings from J. W. Walker, since our arrival among the *Walcresnes*. Our meetings in Adrian, Raisin, Franklin, Wolf-Creek, Litchfield, Union City, and this place, have all excited much interest and discussion. Two meetings were held at Foster's School, for colored, as well as white children, near Jackson's Mills. I have attended no meetings in Michigan, that gave me more satisfaction; not so much on account of the number present nor of the good done, but from the perfect illustration given of the truth that white and colored people can and do live in peace and love, on terms of social equality; and of the life of colonization that they cannot live thus together. Prior Foster is a black man, and has a wife and several grown up daughters. It was beautiful to my heart to see the respect, and kindly interest and affection paid to this family by the white men and women, who came to the meetings from five miles around.

Of our encounter with the Baptist Deacon, and his rowdy companions at Litchfield, James has sent you an account. Altogether it was a rich scene, and will have its effect to open the eyes of men to the unscrupulous, mean, and vicious character of those who are in and of sectarian churches. We put up with a man there—N. N. Stevens—who had been thirty years a Deacon in a Presbyterian Church, but has left that Church for conscience sake, because he could no longer be accessory to its sins and corruptions.

From Litchfield we went to Union City.—There held three meetings in the Methodist Church. Many came to hear the Anti-Slavery Gospel—though the weather was very stormy. The California mania rages here, and in all other places. Many are giving 50 and a 100 per cent for money, with the best securities. I have just heard of a village, from which one third of the adult males go to that region this spring, to dig gold. Terrible must be the reaction of this gold fever on the character and destiny of the nation. The California Gold Mines, will be the tomb of this nation, as were those of Peru and Chili, the grave of Spain. Thousands of husbands and fathers, from this region, go to dig gold, leaving wives and children to live as they may. The holiest and most endearing ties of nature, sacrificed to Gold? A day of retribution will come.

We have had good meetings here, and at Hiram Cornell's School six miles off. Of these, I suppose James will give an account. Michigan is one of the best fields for Anti-Slavery labor. The Churches here are becoming powerless for evil as their attitude of hostility to progress is understood. *Recitals* here, as on the Reserve, are become a byword, as they should be—as they are got up by slave-holding and war-making churches and priests.

I cannot close without allusion to the labors of J. W. Walker—as the agent of your Society. I parted with him this morning,—he to go to Kalamazoo, and Prairie Home—I to return to Litchfield, Adrian, on my way to Cleveland. James to follow in three or four weeks. James has done a work in Michigan, that will tell powerfully on the parts of the State in which he has labored. None of the Anti-Slavery agents are better qualified than he is, to enter new fields, and arouse and rivet attention to the great question of the age. He is true, he is diligent, he is fearless, he is uncompromising.—Slavery, and whatever supports it in Church or State, meets no favor at his hands. It would be a public loss, which could not well be made up to our just cause, to have James be obliged to retire from this work to engage in other pursuits, to support his family. His converts to the kingdom of Anti-Slavery—once made, are made for good; and they are numerous in this State and in Ohio. Sincerely do I hope the Western Society will keep him in the field in the West. If it cannot, I hope some other Society will keep him at this work in some other part of the Anti-Slavery vineyard. Never was the public mind, so prepared to receive the stern truth—No Union with SLAVEHOLDERS—down with all customs, laws, constitutions, governments, bibles, churches, religions and gods—that cannot exist without sustaining slavery. J. W. Walker is a man, so to utter these stern truths, that pro-slavery sinners must hear and obey.—Do keep him at this work—and send forth as many more as you can to preach this stern gospel of God and Humanity; for just and stern it is, as well as merciful, and only just, stern and merciful men and women, can even preach it to this besotted and sin-stricken church and nation.

God bless thee, dear Marius, and all who see with unclouded eyes, hear with unclouded ears, and feel and speak with inspired hearts and tongues.

HENRY C. WRIGHT.
Rachel Parker.—The case of this young woman, who was kidnapped from Pennsylvania, and is now in jail in Baltimore, has been before the Pennsylvania Legislature. A resolution has passed both Houses, instructing the Governor to employ counsel to conduct her defense.

The Supreme Court, in the case of Mrs. Gaines, has decided against her claim. It involved property to the amount of ten millions and the question, we believe turned upon the fact of her legitimacy.

On Friday of last week petitions for the adoption of the Maine Law, were presented signed by fifty thousand persons. The Statesman says these petitions are now estimated by the yard. Upwards of 200,000 names have been presented.

Multitudes of Hungarians are desirous of emigrating to America but are prevented by the Austrian authorities—who throw every possible impediment in the way of emigration.

John B. Weller, formerly of Ohio, has been chosen United States Senator from California, in place of Col. Fremont, by a vote of 71 to 19.